

Evolution and Life

BY

A. B. Jackson, M. D.



S. G. and E. L. ELBERT

Compliments of the author
Algernon C. Jackson



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Algernon Jackson

Evolution and Life

✻ A SERIES OF LAY SERMONS ✻



By Algernon Brashear Jackson, M.D.

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Foreword

In presenting this little volume to the public, I deem it expedient that a few words by way of introduction be addressed to my readers. In the first place these papers or "lay sermons" as the publisher chooses to call them, were not written for publication but were delivered in the form of lectures, on six consecutive Sunday evenings to the congregation of St. Thomas Protestant Episcopal Church, at Philadelphia.

I lay no claim to original thought in the matter treated, but have simply followed along the beaten pathway of modern scientific thought in regard to the vital affairs of life which interest all seekers after truth. Darwin, Le Conte, Huxley and Kant have been freely consulted and freely followed, as well as other writers and thinkers of liberal thought.

Truly this is an age of modernism, in which many and most all ancient ideas have

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been relegated to the dim forgotten past. This is true of scientific thought especially, and almost equally so in matters pertaining to theology. The people are demanding reply to various perplexing questions which must be rational and wholly sane. The minister who would hold his audiences to-day must keep abreast with modern thought. No longer can he make his appeal by brilliant oratory alone and leave untouched matters for which his hearers are asking an explanation. Truth itself is no new thought, but the methods to its approach are changing daily, which in turn are supported by reason, an attribute calculated to present truth in a more forceful light.

It is a generally admitted fact that the evolutionary process tends to improve the condition of living. This is no vague idea emanating from the minds of scientists nor is it a truism which you are asked to accept without proof. You have but to open your eyes and see, unstop your ears and hear, bare your heart and receive.

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Modern thought is not heresy, nor is heresy modern thought. True, there are those who make periodic outbreaks, holding theology up to scorn with their pseudo-modern thought, and heretics rush to their sides to enjoy the momentary lime-light in which these bigots linger, while occupying the center of the stage. Such "*modernists*" are harmless, because short-lived in the oppressing light of truth.

It is hoped that this little volume will serve some purpose useful and instructive to those who are interested in the evolution of Live, Love and Liberty. It is further hoped that it will stimulate the clergy to look well into a careful and painstaking analysis of modern thought. The people are asking why? how? to certain matters that once were taken for granted. Can you afford to leave them unanswered?

THE AUTHOR.

This little volume
is
affectionately dedicated to one
who is
my severest critic,
yet
my ablest and tenderest guide—

My Mother
Mrs. Sarah L. Jackson

Introduction

The author, one of our talented surgeons, has done well in giving this child of his—christened “Evolution and Life”—to the world where it will have a larger audience to look at it than when it first made its appearance. It will repay not only reading, but careful study.

He has pointed out three things which the intelligent public will always bear in mind. Theology exists. Science exists. Evolution is a proven fact. Theology and science are to try to live like loving brothers, under the same roof, because they have one Father.

“Instead of being two mighty gladiators, one struggling for the life of the other, it is their mission to combine their great strength, drag man from the clutches of

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doubt and place him steadfast and immovable in the shining light of heaven."

Such gems of thought run through the little work.

The author points out a fact that cannot be reiterated too often. We have a double revelation—the Bible and the world. Both are God's books in which He reveals Himself. Both are to be reverently studied. God being the author of both, and because He cannot contradict Himself, seeming contradiction can only be the result of man's ignorance. He who studies both, bearing always in mind that the finite cannot fully comprehend the infinite, will be sure to find the truth.

The author sees God revealing Himself not only in the Bible but in nature. "Two great books lie before us, both divine and original, both of divine origin, and equally authoritative, the book of nature and the Bible."

"The Bible shows the relation of Deity to man, man to Deity, and man to man."

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Theology deals especially with the written Book; science seeks to interpret nature. Both have the same goal; both are seeking to answer the questions: "Whence, why, whither?" One is the complement of the other. Bearing always in mind that nature is of countless ages, while the Bible has a known beginning, he who studies nature and the Bible must of necessity develop a broader soul, because he will get nearer to the Divine source than he who studies only one or the other. To study one alone, or to study for the sake of finding fault, is to become lap-sided. "The two books and their teaching are inexorably similar."

"The Bible was not given to man to teach him science, hence the language it employs to impart its glorious teachings of love and truth cannot be regarded as scientific."

If the truth that the Bible is not a book of science, that of necessity it had to use the language of the times when it was written, that it is not a book of history, or geol-

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ogy, or geography, etc., had been grasped, or could be grasped, Don Quixote's fighting against windmills would cease.

The author's vivid picture of what *Evolution* is, should be thoroughly studied. "A continuous, progressive, orderly change of beings according to certain unchanging laws, by means of indestructible, innate forces."

Darwin in his epoch-making book has compelled the intelligent world to change its mode of thought as to creation. Neither he, nor Wallace, ever taught, however, that man is a developed monkey. So far as history knows him, he is a result of evolution from a very low state, but always a *man*.

This fact of evolution, so beautifully explained by the author, needs mastering because it shows that the present has grown out of the past; that the future is in the present; that men and women have the future in their keeping; that no true and last-

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ing reformation can take place until this law is understood and obeyed.

Progress is the law of life. The weak must become strong or give place to the strong. Nature is inexorable. She has no sentiment. Weaklings can never be on top. The survival of the fittest is not a man-made theory. It is a law of nature which can neither be broken nor set aside. Will this law of evolution end with the present life? Who can say positively? Who are the ones fit to continue that upward life, when the next step is taken in some other sphere?

The author believes that the world is progressing morally and spiritually as well as materially. His words have a ring of healthy optimism. "All voluntary processes are slow at best. It is just as possible for a sinful people to rush into a happy state of purity in a century, as it is for a frog to change into a man in the space of a single night."

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“When a book raises your spirit and inspires you with noble and courageous feelings, seek for no other rule to judge the work by ; it is good, and made by a good workman.”—*Bruyere*.

HENRY L. PHILLIPS.

Do Science and Theology Clash

In this great age of thought, when giant intellect stalks among us, with firm and steady tread, making colossal strides, leaps and bounds, toward the goal of perfect understanding, defying the shackles of persecution, sweeping from its fretted pathways the myths, superstitions, and ignorances of the dark ages, does it not behoove us as Christian men and women to become devoted disciples of the mighty genius with that fervent prayer upon our lips, "Let us know, let us know?"

Alas! how few we are who live, drink from the fount of nature, and daily experience the thrill of the emotions, who have stopped to inquire the why, the how, the when, the where? Science, in attempting to do this for us, has met many obstacles, chief of which was theology, which

hesitated not for a moment to teach that scientific investigation was antagonistic to the precepts of Christianity, and directly aiding the cause of skepticism. Conflicts of this nature have filled the pages of Christianity's history; first when Paul battled with the Athenian philosophers, in teaching the existence of a Divinity, next came the metaphysical discussions of the students of the Middle Ages, followed by a more severe conflict between faith and the metaphysical philosophy of Hume, on down unto the present day, when we find ourselves in angry conflict with *materialism*. The field of conflict has been changed from metaphysics to science, where astronomy, geology and natural history have experienced the fight in the order named.

What has been the result? Each time Christianity has risen from the fray stronger, nobler and purer, until to-day, I believe it stands in vestments of snowy whiteness, purer than ever before. The conflict still goes on, but why? Upon what grounds? First, theology has taught

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that the earth is about six thousand years old. Secondly, that creation took place in six natural days by instantaneous process. Third, that death reigned only from Adam until now. On the other hand, nature seems to teach that the earth's antiquity is inconceivable, that cosmogony was not an instantaneous process, but the result of natural causes, and that death reigned from the beginning of organic life until now, for life is not life without death. These are the main discordances which appear to exist between science and theology, though there are several other differences which are bound to go unsettled, and will unto the end of time. I believe these questions shall remain unsettled because God does not intend it so, for He is God of the universe by virtue of his incomprehensibility. The conflict is bound to continue, and if religious thinkers hope to free themselves from the perpetual distress, they must rise to a more philosophical idea, to a higher and broader view. In the short period of time allotted me, it is impossible,

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and equally useless for me to attempt a discussion upon each point, for when one is adjusted another rises, fulfilling the laws of the evolution of religious thought. My aim shall be merely to clear away the dust and smoke of angry conflict, and show that science and theology should go hand in hand, rejoicing in the knowledge that *truth*, Divine *truth*, is the object sought by both.

Ever since I have given this matter serious thought I have concluded that all the antagonism and distress exerted and experienced by many in regard to the friction existing between science and theology is wholly a creation by artifice, brought about by imperfect knowledge and misconception of one or possibly both. Instead of being two mighty gladiators, one struggling for the life of the other, it is their mission to combine their giant strength, drag man from the clutches of doubt, and place him steadfast and unmovable in the shining light of high Heaven. Both sides are guilty of misdemeanors which have re-

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tarded the glorious work of their combined forces. These I hope to point out to you under separate and distinct heads.

The first difficulty which naturally presents itself is the array of bigotry on one side, vanity and conceit upon the other, with misconceptions upon both. Along comes the sciolist, or the narrow-minded scientist, who scans the Bible and the traditional teachings of theology for the purpose of argument, and at once assumes the role of a vandalic iconoclast, hoping to topple over the idols of religious faith, and forever shatter the sacred creeds of Christianity. Naturally he chooses for his text the most inexplicable passages of the Holy Word, with which to rear up his strongest walls of skepticism, and from this defense hurls his most venomous darts, and heaviest catapults against the Christian's fortress of faith. This is wholly wrong, such an individual cannot honestly claim a place among scientific thinkers, for the truths of science can never proceed from the unhallowed lips of the unscientific. Yet no

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sooner do these utterances fall, than some infant-minded theologian rushes blindly and excitedly to the rescue of his toppling idols and shattered creeds, to forever crush out the precepts of science, and cry that all her teachings are but hollow mockery. He buckles on his armor of bigotry and steps boldly out to battle with the conceited sciolist, blow follows blow, armor clashes, rage increases, confusion reigns, and clouds of dust rise to hide the contestants from the view of anxious spectators. At last the fray ceases, the clouds are lifted, and, alas! there upon the field of honor lie both opponents, battered and breathless; still the world is neither better nor wiser. Oh! how great is his sin, who employs the mysterious to destroy his fellowman's faith in the real. Such is unscientific as well as unchristian! The simplest facts of our lives still remain mysteries, if not, tell me how sleep refreshes, how food nourishes, how an ugly worm becomes a gorgeous butterfly, how a little

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insensate egg changes into a bird gifted with powers of flight and song. Or tell me why man survives the amputation of a leg or an arm, but when he loses his head he loses his life, though a tree or a cabbage survives the loss of the head, and even sprouts again, but why not man? In science there is light, a light absolutely necessary for the perfect development of the human spirit in all its strength and glory, a light which tints the fruits of divine truth with mellow glow, yet withal it is helpless without the soothing faith which flows as honeyed dews and refreshing showers from heaven above.

Next follow the misconceptions on the part of many religious persons who cry "prove unto me the great antiquity of the earth, the reign of death before Adam, the ancientness of man, and I shall be glad to accept for my guide the precepts of science." In this day of skillful debate, when "the world is still deceived by ornament," when great questions are settled in a half

hour's convincing argument, how easy this seems. If it were merely a question of victory, in a intellectual wrestling match, instead of that of truth, which comes from long and patient research, how reasonable would be the demand. But one cannot hear what he does not know, neither can he be convinced of truths the essence of which he knoweth not. The proof of the truth told by science can only come from a perfect and complete knowledge of the subject in its absolute entirety, to the study of which very few can properly devote themselves. And right here I beg of you to abstain from a smattering of science for evidence derived from single and minor facts is small and dangerous. Thus it becomes necessary for you to accept with faith the teachings of science, as handed down by those who have devoted a lifetime to the cause, just as we all accept with faith the teachings of religion as handed down by those who have devoted a lifetime to the cause of theology. Is not this fair? Is not this just? The truths of

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geology and astronomy once appreciated can never be resisted, every day faith is exercised in their teachings, even the most irrational find themselves accepting daily their precepts, with little knowledge or thought of the why, and the how, for custom gives birth to faith, and determines conviction. If you doubt the truth of this assertion, let me ask you, How many of you *honestly* believe that the earth turns upon its axis, because you really appreciate the evidence upon which this conclusion rests? Very few, I dare say, yet you accept this truth because of your faith in authority. In this you are thoroughly justified. Others go on doubting, declaring that they have a right to their opinion. In the matter of the emotions, politics, moral and religious philosophy they do have a right to free inquiry and individual opinion, for in these subjects their greatest students themselves disagree, and even nations go to war because of differences of opinions regarding them. But in the question of an exact science, where there is

absolute unanimous thought among her followers, no one is entitled to an opinion save he who has earnestly worked and toiled in the fields of scientific research.

Next follow the mistakes of the various schemes aiming at reconciliation. There seems to be a certain discrepancy between the teachings of nature and the teachings of the Scriptures which pains the religious world, and annoys the scientific. Along comes a liberal-minded theologian, or a scientific man religiously inclined, who hopes to effect a scheme of interpretation which shall cover both the truths of science and theology. For a time this succeeds, and both are happier, but soon science makes another step in advance, which destroys previous teachings, and Christianity seems to receive the brunt of the attack. This may happen again and again, each time religion suffers a new shock, which places it in a bad light before its followers. It retreats step by step before the steady advances of science, which does great injury to the faith of many. What a mis-

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take here is made, schemes at reconciliation should not hope to be absolute and perfect, but true to the laws of evolution in all things must be the result of gradual growth in the application of knowledge to attain the truth. When apparent absolute solutions fail, skeptics are armed, and decry the Scriptures, likewise theologians despair of reconciliation and denounce our science. Interpretation in such matters should not be dubbed absolute, but possible, for they are bound to vary, with the results aforesaid. But how difficult to persuade most persons to cast away such schemes of reconciliation and learn to know that Divinity cannot be clothed in human garb. How they insist upon grappling after the external, when the strength of purchase lies deeper within. Thus it is this difficulty of separating substance from form, which gives us the pain and sorrow at the death of our loved ones, which philosophically considered leads us to the thought that spirit lives forever, with or without form, but form never without

spirit. Again you cannot help but see the error into which such schemes of reconciliation are bound to lead us. (We are apt to formulate a truth, and believe our formula the Divine truth itself.) Our faith then becomes a formula, which when destroyed carries down with it to destruction our faith also.

How utterly imperfect, how absolutely faulty are such schemes, which confound formulated systems of belief with Divine truth, humanity with Divinity, human interpretation with Divine revelation, "science with nature, theology with Scripture!" How absurd to cry out "Your science is fallible, because human, the Scriptures are infallible, because Divine, and because of this discordance I reject your science!" We at once believe the Divinity of the Scriptures, and acknowledge the humanity of science, therefore we do not hope to compare science with Scripture, because we cannot compare human things with Divine things. But has not science a touch of something Divine, with which we may

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freely compare the Scriptures? Does not science spring from nature? Is not nature divine? Then, upon the other hand, does not Scripture come to us in human form, arrayed in the garb of theology? Therefore if we must compare, let us compare Divine things with Divine things, human things with human things, Scriptures with nature, and science with theology. In this case science does not quake with fear before the possible result.

This very naturally leads me to an observation concerning those who do not recognize the teachings of nature as sacred and of Divine authority. Some religious persons seem to follow the thought that the Scriptures are both sacred and authoritative, hence they *must* believe. But nature is profane, hence belief or unbelief in her truths is not essential to their highest good. Nature profane! Do they truly realize what a mighty error here is made? Do they truly realize that nothing beneath the canopy of heaven save presumptuous man is profane? Man who pronounces profane

that which God has called good. Two great books lies before us, both divine and original, both of Divine origin and equally authoritative, the book of nature and the —Bible. From these two great books all other books have sprung, from the book of nature we learn science, from the Bible we learn theology. First, open wide the book of nature and behold the teachings of truth written there; written in characters and symbols, which science alone must decipher; aye, even more the book of nature is written in the handwriting of God himself. It is the mission of this book to teach the intellectual character of Deity, and imperfectly yet positively His moral nature. Now spread wide the pages of the Bible, and behold the teachings of truth written there; written in arbitrary human symbols, which theology alone must interpret. It is the mission of this book to teach most thoroughly the moral nature of Deity, and imperfectly yet positively His intellectual character.

Both books have the same author, there-

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fore are equally true, equally sacred and equally authoritative. Both books are Divine revelations. But the Bible has been given to us in human form, in human letters and words, and thus brought down to satisfy our human weakness, disseminating the truths of Deity even into the hearts of the most humble. The Bible shows the relation of Deity to man, man to Deity, and man to man. The object of both books is the same; nature reveals God's will, the Bible reveals His thoughts. Both aim to elevate and improve man, both aim to lift human spirits to the Divine image. Nature through her powers of teaching reason and truth, the Bible through its power of teaching the sublimity of perfect love. Of the two books nature is the older.

To the ideal man, whether he be the man of the past or the man yet to come, it would seem that the teachings of nature would be to him a perfect revelation of Deity. But to us poor, imperfect, fallen humanity, how necessary it becomes that we should have such a revelation as the

Bible gives us, which brings Deity closer to us in human expressions and symbols. I trust that no one of you will believe me to teach that we should study the book of nature closer than the Bible, for as yet we are too weak, too imperfect, to stand alone upon the teachings of nature without that moral support, that human sympathy, that perfect love for fellowman, which comes from the influence of the Bible alone. But I do believe that in ages to come when man shall have reached an intellectual place, higher than our most liberal conception carries us, that the book of nature will furnish him with more perfect truths, more absolute love, a happier knowledge of Divinity and a sweeter taste of faith than he enjoys to-day from his imperfect knowledge of both nature and the Bible.

To him who would disbelieve the sacredness of nature's teachings, let me say; go commune closer with her "visible forms." Wade into fields of waving grain, and listen to the teachings of the wheat and the corn. Stroll into a garden of flowers, and

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catch the story of the rose, as borne to you upon morning zephyrs. Descend into the bowels of the earth and read the story written there. Dive into the ocean's depth and listen to the whisperings of the pearls. Climb to Shasta's snowy crown, peep into her crags and canyons down upon the leaves of nature's book; then come to me and declare whether or not the teachings of nature are sacred. The story told by each is that of government by Divine law, the omnipresent exertion of Divine will, the embodiment of Divine thought, truthful obedience to law, and the omnipotence of God. Nature's beautiful story of creation is God's greatest gift to man, and he who comes closest to nature comes closest to God. Such is the mission of science. Can one then say that nature and science conflict with Scripture and theology?

The next point I am brought to consider is that concerning the misconceptions of those who ask "Why then, if science be the interpretation of nature, and theology the interpretation of Scripture, why, we ask,

is your science changing and progressive, while theology is unchanging and non-progressive? Is it because your science is imperfect and theology is perfect?" Science admits her imperfection, and rejoices in her progressiveness. Science is the work of man, and therefore cannot hope for perfection; that attribute rests in God alone. But from the perfect and inexhaustible whole, science draws her bountiful supply of truth, hoping merely to appease, though never to satisfy, her ravenous and insatiable appetite. From the ceaseless flowing fountain of nature she drinks, but her thirst burns on. Upon a height far beyond her reach has she set her mark, but each new flight, each new struggle carries her nearer and nearer her precious ideal. Her energy is undying, her ardor is unquenchable, her faith is unbounded.

Upon the other hand, how extremely humiliating, how severe the shock to theology when one of its disciples asserts the finiteness of that book whose revelation we all believe to be infinite. Has the

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human mind exhausted the treasury of Divine truth? Has the human mind sounded the depths of the Divine seas? Dare any one say that theology, which is the result of man's mentality, is perfect? Should we not all blush with shame when the assertion is made that theology, the science of Divine revelation is non-progressive? The argument advanced by this class of theologians would seem to suggest that the teachings of Christianity sprang upon man in a moment and at once enveloped him with sacredness for all time. But does the history of theology prove this? Most positively *no!* Theology has struggled step by step from the utmost depths of myth and superstition, meeting in its rugged pathway obstacles at times seeming insurmountable. But to-day theology stands out in bold relief, defying sin, superstition and myth, defying the sway of sceptre, a shining light to benighted travelers, pure and serene in its Divine purpose. What is this but progress? Again comes the argument, Man takes up

the study of nature to increase his material comforts, and temporal welfare, for which he can easily await while science marches upward. But man reverts to the study of the Scripture to increase his spiritual comforts, with a view of the life beyond, for which he cannot wait until the gradual unfolding of knowledge, hence he has given to him the language of glory, so simple that "he who runs may read." Now it seems to me that in this respect the two books and their teachings are exactly similar, for from the book of nature does not the simplest man gather means for his material comfort? Does he not apply the laws of Nature daily for self-preservation? Then like Scripture, Nature presents to mankind truths so plain, so clear, that "though he be a fool, he cannot err therein." But away down beyond the surface, down within the innermost pages of both books, down within the uttermost depths of primordial seas, lie truths of indescribable sweetness, emotions yet unfelt by man, joys untold, songs unsung. Science and theol-

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ogy alone can bring these blessings to man: Oh yes, I am perfectly satisfied that in this respect nature and Scripture, science and theology agree. Both are therefore progressive, but in somewhat different ways. Science is progressive as the result of human reason, theology is progressive through the cleansing of the human heart by Divine waters of life. Naturally, then, they must grow differently. Science is builded as a mighty temple, amid shouts and clamor of the multitudes, each time a cut and polished stone is fitted in its place, hence the world knows of its growth. But theology, as the oak, silently and stately grows, shouts would disturb its sacredness, so like the temple of Solomon, "the sound of chisel and hammer is not heard." Still upward it grows, from age to age, and shall grow on and on until every nation shall sit beneath its spreading branches, enjoy its fruits of love and truth, rejoice in the thoughts of eternal life, until the setting of the sun, then journey home.

The next and last misconception I wish

to bring before you is the mistake so often made in taking the Scriptures for a scientific book and exacting of it scientific language. I have purposely reserved this until the last, for I believe the greatest struggle, the most general conflict, with the most direful results, seem to follow this misconception alone. In the first place, the Bible was not given to man to teach him science, hence the language it employs to impart its glorious teachings of love and truth cannot be regarded as scientific. Certainly in a book, with sweep so broad, with depths so unfathomable, and with heights so grand, we must expect to find some mention of physical phenomena. But when this reference is made as to the "steadfastness of the earth," the "rising and setting of the sun" or the "creation in six days" we are simply to regard this as the language of the time. Then does it not seem to us the only language strictly appropriate? Is it not the language of appearance, the language of sense, the language of force, the language of the heart, and

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the language of the people? Do we not each day find ourselves referring to the steadfastness of the earth, and the rising and setting of the sun? Yet do we not every one know that the earth revolves through space with terrific velocity? Do we not further know that the earth revolves about the sun, and not the sun about the earth? Even when science casts aside her exact dignity, she also employs this language of appearance, the language of the senses.

Upon the other hand; suppose the Scriptures had employed exact scientific terms in its allusions to physical phenomena, let us see the result?

Suppose in that beautiful passage describing the unchanging Deity, exact scientific language had been employed, referring to the steadfastness of the sun, rather than to that of the earth, when every day appearance was contrary to the description. Do you not at once see the result? It would of necessity have involved a treatise upon the solar system and the mathematics

thereof, for which the minds of the people were then unprepared. In this struggle how easily might the forcible truth of this passage have been lost! Many other such instances might be cited, but each time scientific language would destroy the beauty and harmony of Divine lesson.

This same language of the people was employed by The Great Teacher—Christ, as he taught in parable those lessons which shed abroad eternal light, for the purification of man's *soul*. For this language and this language alone is that of the *soul* itself. How useless to have spread before us the two great books, the Bible and nature, both teaching to us lessons of science. Such would be energy wasted and purpose lost. When in search of truth, turn to both, but when physical truth is sought, go to nature, when moral and spiritual truth is sought, go to Scripture.

Now to the Mosaic cosmogony—the six days of creation—as told in the first chapter of Genesis. How grand, how fitting such an introduction to the God we wor-

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ship! An introduction at once describing His omnipotence, His absolute knowledge, His perfect justice, His Divine performance! Yet at one time, here the fight between science and theology was hottest, but to-day they begin to approach that lofty interpretation of this chapter which makes the six creative days great periods of time. Again here is that sublime and superhuman reticence of the Scripture as to scientific language. Instead of entering into history as told by geology, the single word "*day*" covers the entire ground. Further observe how frequently in Scripture the word "*day*" is employed to denote indefinite time, when describing events beyond human experience, and in its strict sense only when describing events human in character. Hence we are led to believe that when the word "*day*" is employed to describe time indefinite, which transcends all human experience, a *Divine* "*day*" is meant. For has not the immortal psalmist declared that a "thousand years is but a day in the sight of the Lord?" From this

deduction comes my answer to those who still argue that the "day" of Genesis was the day of twenty-four hours, because we are commanded to work six days and rest one, in imitation of God, who created six days and rested one. What a narrow and superficial view this is of our human imitation of Deity! God worked and rested upon a superhuman and Divine scale. We work and rest upon a small, human and finite scale. How vast the difference! Thus God worked six Divine days in the creation of the universe and all its forms from cosmic matter, and rested one Divine day. Let us in humble, finite imitation work six human days and rest one human day—whether it be a day of rest or a day of toil, let us hope each human day for that day eternal—that day—Divine.

What is Evolution

What is Evolution

Early one morning I stood in a broad, spreading country garden. The air was redolent with the perfume of new mown hay and wild flowers. Dewdrops upon petal and grass blade sparkled like countless gems beneath the sunlit eastern sky. Upon a stagnant frog-pond at my feet lazily drifted a *life* so simple, so low in classified scale, that we hesitate whether to call it plant or animal. But I look about me, and there peeps the first shoot of a beanstack from the fertile soil, there grows the pond lily, the willow, and out in yon forest stands the giant oak. Upon the other hand, I look, only to see a green frog leap from his scummy habitat, to catch a fly at an unguarded moment. Up from the pasture lands come a herd of cattle, from his roost struts a proud chanticleer, who breaks my reverie with his shrill, high note, when I

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come to recognize, that of all this life about me, here stand I, the highest of them all—*man*. In these higher forms of life there is no difficulty experienced in separating plant from animal or reptile from mammal. This observation at once leads us to the recognition of Darwin's hypothesis, which teaches that lowest types of plants approach the lowest types of animals, and lowest forms of reptiles approach the lowest forms of mammals.

An hour later the great barnyard was a picture of busy toil, man and beast each playing his part, but all the while man was the dominant, the controlling factor. Go still further, however, each body of men has its leader, and above all, over all is the owner of the farm. Into the fields they go, beast, laborer, overseer, and owner, each performing his part of the day's work. Follow on the teaching of this day, the grain is gathered, hauled to the mill, where, according to a perfectly organized system, it is converted into flour. The flour is sold, the manufacturer is richer, he hoards his

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wealth in a bank or invests in securities safer than his banker, though entrusted to his care. But let us not lose sight of the other side; the farmer gains when his grain is sold, laborers and overseers are paid according to their worth, and the beast is fed. The farmer, overseer and the laborer each invests his money according to his needs, his possibilities, the merchant gains, and again we reach the banker, while the beast, contented with his corn and hay, chews happily on. The banker, the manufacturer, the farmer, the overseer and the laborer all combine to form organized government, called the State.

Now to review our picture of the morning we have plainly before us, the struggle for existence and supremacy both in life and society, the survival of the fittest in both, the leap from one-celled organism to the oak on one hand, and to *man* on the other, from beast to banker, from man to State, and from State to the Divine Creator of all—God. What means this perfectly organized existence about me, thought I.

Soon the answer seemed to come, saying, "These are but the manifestations of evolution, and evolution is of God, whose laws are unvarying and perfect, and with whom nothing is impossible." Then at once came my conclusions, that with evolution, the creation of a man and the formation of a State are just as natural as the growth of a frog or the sparkle of a dewdrop.

But what is evolution? Evolution is a continuous, progressive, orderly change of beings according to certain unchanging laws, by means of indestructible, innate forces.

Evolution is a universal process, affecting all life, customs, society, traits, races and species, therefore its truthfulness or its falsity, its acceptance or its rejection cannot be treated as a light matter to be disposed of with a single thought. But in this age, when the terms "evolution" and "evolutionist" are on the lips of so many, oftentimes without the slightest idea of what these terms embrace, one hesitates to call himself an "evolutionist." By many evolution is thought to most bitterly antagonize the

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precepts of Christianity; by others evolution is looked upon as a panacea for the cure of all evils, social and otherwise. Of course, both of these ideas are erroneous and ill-founded. Evolution has never been adopted as a creed, belief in which should shatter the idols of Christianity. Neither can it prove a remedy for social evils, for in all its teachings there is steadily and indifferently a strict obedience to perfect and unchanging law. Such perfection can be nothing short of Divinity, so why should Christianity stand aghast with fear? All the laws of life, death and matter, are impartial and unchanging. God alone, a just God, must have given these laws by which evolution moves.

For the typical picture of evolution we take up an egg, which began as a microscopic germinal spot, which grew and grew until the egg was formed; this egg, warmed by a mother's breast, bursts forth as a tender nestling, which grows into a bird, of gay plumage, the prototype of its kind. This is evolution, the type of all evolution. It is

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from this growth that we get our idea of evolution, but by no means is evolution confined to the development of life. For we carry the process further, we study the growth and development of the human body in embryology. The development of the solar system comes in for its study under head of cosmogony. Likewise the changes upon the earth's crust, the seasons and such processes, are studied under *physical geography*. The growth of society affords us a study which we know as "*sociology*." Lastly we come to view the organic kingdom as a whole, with its various developments, conditions, species, genera and struggles. However, its magnitude and importance are so great, that as yet the mind of man has but little conception of its entity. These examples are but few, many more might be cited, but any one who has stopped to consider these examples, cannot help but see that the laws of evolution are in all things, therefore universal.

There was a time, not many years ago, when it was generally believed that all

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things which exist were brought about by a sudden act of creation. That rugged mountain peaks, sparkling rills, thundering cataracts and verdant valleys have always been as we see them to-day. But now we know that these conditions have been brought about by a gradual process of change. Even to-day they are constantly changing under our very eyes. Can we have a better proof of evolution? Rocks are washed down to make soil. • This soil is carried down and deposited as sediment, which again changes into rock, the same material being used over and over again, changing structure and fulfilling the law of continuity. At one time sun, moon, stars and earth were regarded as a fixed and immediate creation, but the nebular hypothesis at once dispels this idea. Now we come to the subject of organic creation. In this field the truths of evolution have not been so completely and generally accepted as in the other instances. This we account for because of the recentness of the scientific discovery of these facts, and the tenacity with which the popu-

lar mind holds on to the traditional idea of a spontaneous creation of all forms, families, genera and species of organic life. Every one knows, within the limit of ordinary experience, that every individual organism which is, exists by virtue of a growth by natural process. Let us go back to the egg which begins as a microscopic germinal spot, and adds cell to cell, tissue to tissue, organ to organ, function to function, becoming more and more complex until we see a perfect life before us in the form of a gay plumaged bird, gifted with powers of flight and song. This is evolution. Can you conceive of a clearer picture? What is true of individual creation must be true of the whole creation. The law which governs the perpetuation of the species surely must govern the origin of the species. In the very lowest rock, we trace the lowest organisms, from the dawn of life through Eozoic, Palaeozoic, Mezozoic, Cenozoic to the Phychozoic or present time, where we find *man*, the most complex organism of all, and still we have the lowest forms with us.

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This, too, is evolution. This is the law of progressive change.

Before, we have said that this progressive change is according to certain laws, which by Le Conte are classified into: (a) the law of differentiation; (b) the law of progress of the whole; (c) the law of cyclical movement. To enter fully upon a thorough discussion of each of these laws would occupy more time and space than we can afford to give the subject. Briefly stated, however, the law of differentiation has to do with the separation of generalized types into specialized types, as, for instance, the separation of general reptilian characteristics for special fish characteristics.

Concerning the law of progress of the whole, it might be said that an erroneous idea is held by many that progress is the one law of evolution. Certainly progress is the end and end all of evolution. But in its march upwards, in the struggle for existence, and the striving for specialized characteristics, general characteristics must fall by the wayside. Still this very loss contrib-

utes to the elevation of the specialized type. The law of cyclical movement deals with the rise, reign and fall of certain specialized organisms, during certain ages. For instance, the reign of molluscs during the Cambrian and Silurian ages, followed by their fall and the rule of fishes in the Devonian and Carboniferous ages, clear unto the present time, when man reigns. Now to the law of resident, innate forces. The mighty leap from a single germ cell to a full grown man, gifted with intellect and powers of thought is the result of a force born in that one cell. This is but one example, this is the type of all evolutionary process.

Even to-day, when intellect is at its highest mark, there exists a marked prejudice against the precepts of evolution. In many instances this is easily accounted for, because the popular idea of this science, changes a monkey into a man, and is satisfied or disgusted with its action. Most certainly man is not a developed monkey, nor is the question of the immediate origin of

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man the all-absorbing problem of evolution. Though since the question arises, the ordinary observer cannot help but see that homologies closer than those existing between man and monkey could scarcely be. This fact alone implies that there is certainly a blood relationship between man and monkey. But man is not a developed ape, in the struggle for existence, the law of differentiation, separated the primitive stock, tending one way toward monkey, another toward man. Then adaptation to environment stepped in, and man was found fitted for social and civic life, while the monkey was found fitted for a life among the tree-tops. Homely this conclusion may seem, but nevertheless it is a scientific truth from which the really conscientious thinker and observer cannot free himself. And at this point let me emphasize the fact that evolution is not a system of cosmic philosophy, but a truth discovered by human observation, and for its justice it appeals to the highest court of human experience. Philosophy is not truth. When it becomes truth

it becomes science, and that step which makes it a science does so at a vast sacrifice of the philosophy. Before the face of science philosophic formulæ and creeds wither to an embarrassed nothingness, and fill the air with the odor of decay.

During all this discussion we have dealt almost entirely with organic evolution. This has been done, first, because the evolution of life is typical; secondly, because this is the point of the whole truth that is least understood and naturally the most severely criticised. Now that I have brought you to a brief understanding of the working and vital principles of evolution, I shall from this point aim to make its application practical in our everyday lives. If I can but get you to lose sight of the technicalities of evolution, and view it simply as a growth, a progression, a change, according to fixed law, your minds will at once become more receptive of its truths and teachings. Evolution is about us upon every hand, it greets us first upon rising in the morn, and kisses us a soft good-night when we retire, and

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works on and on while we sleep. Its labor is unceasing. Evolution and stagnation are incompatible terms. It is evolution which has dragged the prehistoric savage from his lowly place in the creative state, to the intelligent and noble manhood which surrounds us to-day. It is mental evolution that has given man his supremacy in the struggle for existence, and it is that same force which carries him higher and higher in his conception of God.

With the advent of man came the dawn of social evolution, until to-day we find the social growth the vital proposition of our lives.

Savagery means monotony. Civilization means variety. In the earliest times each man depended upon himself for his scanty needs. But to-day each man depends upon every other man for his existence. The street sweep is just as essential to our happiness and existence as the banker or the statesman. Civilization creates new needs, new wants, consequently new conditions of society must be evolved to satisfy the cry-

ing needs of modern life. Step by step this process has grown, until generalization has been superseded by specialization in society, just as in the differentiation of organic species. This naturally leads us to sum up the whole theory of evolution in a few words, by saying that there exists in all things a tendency to become specialized and differentiated.

Evolution is neither a religion nor a creed. There is certainly no saving grace in its acceptance or practice. To be an evolutionist is the boast of many who have not the slightest idea of the application of its principles to the affairs of life. For one who cares not to live up to its principles, there is no power behind the word. Evolution cannot be looked upon as a panacea for all social ills. This is not its role. But it seems to me that if its principles are applied to our everyday life, a knowledge of evolution will certainly aid us on toward a step higher. The reality of evolution is its greatest force. It is not a product of philosophical deductions and meditations, but the

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result of hard facts, obtained by careful and observant study. Will evolution conflict with Christianity? asks someone. It seems to me, *never!* For we are indebted to evolution for our present knowledge of Christianity. Evolution is but the revelation of nature's teachings, and as I said to you in a previous address, nature is the medium through which God comes closest to man. Evolution is progression by unerring law. All laws are subject to change except nature's laws. They alone are perfect, hence Divine and of Divine origin. Can we find an error in Divine laws? Dare we expect a change? Whoever saw a clash or chromatic discord in a sunset, a wild flower or an autumn leaf? A knowledge of evolution surely must carry even the most casual observer to a more perfect realization of the infiniteness and mighty power of our God. Certainly, with the evolution of our race, has grown our highest conception of the omnipotence of God. Most assuredly has evolution dragged man from the worship of brazen images and fiery serpents,

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through the myths and superstitions of the dark ages to a perfect adoration of our God, the high and mighty Ruler of the universe. Shall we accept or reject the teachings of evolution? What is your answer?

The Birth and Growth of the Moral Idea

In nature's lexicon there seems to be no such word as "spontaneity." All is growth according to fixed and unchangeable law. We have traced organic creation from a single cell of quivering protoplasm to the highest forms of plant and animal life. Then we declared that evolution was in all things, hence universal. Now it remains to make the statement good. Have you ever stopped to ask yourself, "Why is man above the beast?" "What act of creation gave him the highest place?" Lastly, "Why is man so blessed with attributes which in their real substance are almost entirely absent in the beast?" Certainly, if these questions have ever arisen in your mind, you have answered them by saying that man has earned his exalted position, after a long and severe struggle for existence, and proven himself

the fittest of Divine creation. Not only did man prove himself fittest in the animal kingdom, but so steady, so truly was his rise, that God, The Divine Creator of all, saw fit to reward him by forming him in the Divine image of himself. What but a knowledge of love, a knowledge of the moral right could have so evoked the favor of the Creator that he gave unto hairy, horny-handed man the image of himself? But why unto man? Did the first spark of morality, of love have its birthplace in man? By no means. The first idea of love saw the light of day further down the scale of creation in the form of sympathy. Man's idea of love and morality is but the highest development of that self same sympathetic spark. Therefore sympathy, maternal sympathy, was the "open sesame" to the broad field of ethics and the moral instinct.

There are thousands of species of fish which lay their eggs by the million per year and at once leave the spawning place, without the slightest interest concerning the welfare of their offspring. But there are about

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two hundred species of fish which seem to exhibit a sort of parental care over their eggs. What is the result? A fewer number of eggs are laid, because the ruthless destruction that visits the immense spawn of the unprotected and unprotecting species is warded off by a protecting parent. Hence the chances of life, and better physical development, are greater in the species which exercises a protecting care over its young. This is the first lesson in the moral growth, the birth of parental sympathy produced by greater nerve organization, and the first dawn of altruism, which not only teaches the survival of the fittest, but a better spirit which teaches the beautiful idea, make as many fit to survive as possible. As we go higher and higher in the organic kingdom, as nerve organization is more and more perfected, we find an increased parental regard and protection. Yet in none of the cold-blooded animals does there seem to be exhibited any really conscious solicitude on the part of the parent. But when conservative and eager nature caught her first

glimpse of sympathy, whether conscious or unconscious, she grasped the opportunity, and gave to the higher forms a new protection. Instead of the eggs being deposited outside, a contrivance was given wherein they were laid and hatched into the living type of their kind before their advent into the world of destruction. Thus the time of association between parent and offspring became longer, naturally a greater regard, and a more thoroughly protective spirit came from this closer relationship. Consequently, step by step sympathy grew and grew to a higher phase.

Now rising to the observation of the warm-blooded animals, we find this quality more completely developed. In birds and mammals the period of dependent youth is extended as we reach the higher forms. A parental care must then be exercised for a longer period of time. Nervous development has gone on and on until the crying needs of hungry, chilly and desolate young birds and mammals must be satisfied by an anxious, almost loving, parent. But when

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we reach bird and mammal the pathway diverges. The bird reaches its goal by a process of incubation, the mammal by gestation. The higher we go in the scale of each the more perfect becomes the adaptation of each for the protection and care of its young, and a decided decrease in the number of offspring necessary for the preservation of the species, thus producing a decided conservation of the powers of reproduction. Among the birds, the higher and more intelligent types build stronger and better nests than their lower fellows, they are more methodic in the selection of mates and brooding, hence more devoted to the product of the hatch. Here seems to be the dawn of a real, conscious parental solicitude for the young family. Likewise the mammals display an equal tendency to progress, but along another pathway in the method of reproduction. The eggs are laid in the body of the female, where they are warmed and nurtured by uterine tissues until the birth of the young of her kind. This close union between parent and off-

spring at once awakens a feeling of a beautiful unconscious sympathy, which is but aided and abetted by the period of nurse and provision for the young. This same parental care and affection reaches higher and higher until we reach the monkey order, in which better provision is made for placenta and lactation, with the consequent growth of maternal devotion to a high standard of efficiency. During all this progress and advancement of parental care, there is a steady decrease in the number of offspring. Thus constant maternal care does away with the immense deposit of a million eggs, for the possible existence of two lives, as in the case of the lower forms of fishes. The higher the physiological and nervous organization, the longer grows the period of infancy. Hence maternal care is longer needed and exerted, with the result of an almost emotional devotion upon the part of both female and offspring. As we rise higher and higher in the animal kingdom, there grows a conscious and progressive devotion between parent and infant.

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This very naturally brings us to a consideration of parental care exhibited by the very lowest form of mankind, the lowest savage type. Among this class parental care is but a continuation, with some improvement, of the same condition found among the highest monkeys. There is a more complete placenta, a longer lactation and consequently a longer period of devotion. As we proceed to the middle and upper savages, on through barbarian and civilized types, there is a constant increase of this quality, with a decrease in the number of offspring, which leads to a more concentrated effort of devotion.

They have learned that fewer children brought up under better care lead to the formation of stronger devotion, a stronger people and a closer relationship, each attended with happier results. Just at this point, parental devotion blends itself into the first dawn of the moral idea. With the knowledge that fewer children reared under better care makes a stronger people, comes that ethical principle—self-restraint. Among

the savage races girls marry between the ages of ten and twelve years. Gradually this savage custom has been effaced, until to-day the marriage age of females among the cultured races has reached an average of twenty-five years. Along with this delay of marriage has progressed the idea of self-restraint. Conjugal love begins with the warm-blooded animals, and is very marked among the highest birds and mammals, though very imperfectly developed until we reach mankind. Naturally the first idea of conjugal love and sympathy as experienced and practiced by the lowest savages was crude, but unmistakably such was the dawn of the conception of virgin chastity. This rude mating of the sexes certainly gave birth to the founding of a household and a good humored rivalry upon the part of each family to produce the best of his own flesh and blood. Later on the marriageable age is increased, the period of restraint is extended, and chastity reaches a higher phase. Then it becomes the custom for the anxious suitor to purchase his bride from

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her parents for a certain sum, which tends to force the growing notion of chastity, as a price is put upon virtue. Not only does this custom enforce the idea of pre-nuptial chastity, but the fact of purchase gives the husband a right to demand that his wife be exclusively his. This is the birth of fidelity and loyalty. You have surely noticed that all along the line to the first dawn of the moral idea, the female has been the responsible individual. A price, a value is set upon woman's chastity, but up from the lowest savage to the lower forms of civilization men acknowledge no such demands upon themselves. They revel in polygamy and concubinage, unlimited save by a certain regard for the property of their neighbors.

But in the higher grades of civilization men recognize the happiness of a peaceful home, and a truly sympathetic union. Then he admits the claims of male chastity possibly as a matter of kindness to the fond and loving wife, for whom he has formed a strong devotion. Hence male chastity has its birth in the noble example of that ten-

derest of all creation, which man chooses to call "feeble woman."

The next step is made by a loving mother who can no longer bear the shame of selling her daughter, so, instead, she is given a dowry, with the result that she attracts the most desirable suitors. Here again the male must advance. Now that he has no price to pay for his bride, a woman chosen from the purest surroundings, beautiful, pure and loving, he feels the pressing demand to give something in return. Hence he forms a sympathetic regard for her worth, her beauty, her purity, and pays her every honor, every deference, and every protection that her perfect character, purity and chastity demand for the proud wearer of such precious gems. From such a union as this springs a pure home, into which are born children to bask beneath the cloudless skies of peace, love and concord, until natural growth and parental solicitude makes them the fittest for the formation of the State. Here the moral idea spreads beyond the parental fireside. Sons and daughters

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who come from pure homes in which they have witnessed nothing save the tenderest affection between their parents, bring to the outside world a perfect knowledge of right, and are prepared to carry into their families the same glorious idea. Thus it is seen that sympathy which began as the merest emotion, and made the mother a careful guardian, likewise transformed a merely lustful male into a tender lover, a loyal husband and a careful father. The same spark by a long and tireless process resolves itself into the formation of lasting moral and social bonds between brethren, kinsmen and neighbors. The mere congregation of like kind, without a social sympathy of some sort, is almost useless in the preservation of the species. This is just as true among birds and mammals as among men. From the very first moment that a little group of savage human kind came together, and felt the first thrill of a sympathetic brotherhood, they had accomplished a distinct ascendancy over all the beasts of field and forest. When this infantile sympathy blazed into the

warming flame of love they grew stronger and stronger, until their strength gave them undisputed sway over their more savage brothers, and made them not only monarchs of the beast kingdom, but monarchs of men. This conflict, this struggle may at first seem cruel and severe, but conflict is always a moral stimulus, by creating new awakenings, kindling loftier desires, and forcing the conquered and vanquished to take upon themselves the higher moral customs of the victor. Such has been the history from the very earliest struggle, and is true unto the present time. A sympathetic struggle always sooner or later finds expression in maxims or laws, which enforce a conduct which is in accordance with the sympathy, the moral idea and ideal of the dominant factor. Here is the birth of the idea of *Duty*—a feeling which teaches the individual to look not into the dictation of his sympathy alone, but above and beyond his narrow sphere, upon the demands of his race. But even the end is not reached here, though man's inner sympathies are warm,

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and since he judges others by the standard of his ideas, applauding or disapproving the actions of his brother, he must naturally turn the same critical test upon his personal conduct. Thus is witnessed the dawn of *self-respect*. From this we hurriedly pass to the moral phase, which finds its birth in æstheticism, that morality, that emotional morality, which kindles into a lively enthusiasm, at the sound and sight of the beautiful. This is the morality which seems to bring us closer to the throne of God, where our highest conception carries us to view all that is beauty and holiness.

Thus we have traced the first crude sympathetic idea along a natural pathway to a natural form of morality, a morality truly serviceable, and good of its kind. For the savage who loves father, mother, brother, wife and offspring is certainly a good man. Then we arose to the three higher phases of morality, viz: The morality of duty, the morality of self-respect, and the morality which springs from an ideal of beauty. But these by themselves are worthless without

the natural basis of all morality—sympathy. Or, if you choose, let us call it love, and make that virtue the basis of all morality. If we do so, we do well, for in so doing we follow the religion of The Great Teacher—Jesus.

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The Pathway to the Ideal Purity

The broad, spreading chasm which separates man from the lower animals is the knowledge of right and wrong. Man is a responsible creation, the lower animal is held blameless for its acts. Man has been given the Divine image and placed in possession of the attributes of Divinity, love, wisdom, justice and truth. To the lower animal these tender blessings are almost lost, only the merest traces of them are found, just enough to establish a relationship between man and beast. This is a world full of ideals of all sorts, of all kinds, and in all stages of realization. Every living creature, man and beast alike, reaches out toward a goal. This is but a normal process of those vital functions which constitute the nature of both. Every animal desires to live, in the very best manner, the life for which it is peculiarly fitted. Man desires

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to live a human life, associated with all its human impulses. The animal desires merely to live, and spends its entire period in quest of the elements which insure it a certain and hearty life. Man desires to shout for joy, to cry out with pain, to love, to hate, to feel, to see, to sleep, to dream, and to strive for the highest that life can give. The will of every living being is an organism whose every breath and motion is the creation of a new impulse, the exercise of which constitutes the life of a species. The ideal of every man is different, they may oftentimes be alike in class, but not in kind and space. One overshoots the ideal of the other, the other falls short of the dream of the one. An ideal is but a will picture which every one paints for himself, and for this reason every ideal is unlike. Naturally the greatest artist produces the greatest picture, while that of the untrained hand is a mere, crude outline. But, see, each with an equal pleasure, with an equal anticipation, gazes with pride and admiration upon the product of his creation. In each picture each man

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sees his ideal of morality, how nearly he approaches it, depends upon his individual efforts. The moralist can describe no fixed rule by which all can reach out and grasp happiness in the moral action, but each one may find something useful and worthy of emulation in the formula of the teacher. I believe it would be a joy to every man if he could live a perfect human life, but how can he know the way unless it be pointed out to him by one who has gone before. He must be taught that a perfect human life does not imply a perfect Divine life. A perfect human life is one in which the mind develops into a free and full growth, a life in which the spiritual forces soar to the sublime heights of perfection in thought, word, imagination and deed. Such is the life of the ideal man. But alas! how far from him are we to-day! Such has been the life of no man, save He who came from heaven to earth in human form, beaming with the white insufferable light of holiness, which illuminates the world with the most perfect ideals of love, wisdom, justice and truth.

Such was the life of Christ! How nearly this seems to approach the Divine life. We might even call it so, had it not been an earthly life. A Divine life can be lived in heaven alone. What is the Divine life? The question at once inspires awe. We may answer by saying the life of God The Father. But here we must stop and ask with Moses "Who is like unto thee, O Lord? glorious in holiness, fearful in praises, doing wonders." Holiness! Purity! How awe-inspiring are these terms to us! How we shrink from such an awful test of our knowledge of these perfect virtues! To-day when we see man's soul stained with sin, its beauty distorted into a frowning grimace of envy and hatred, and hear its croaking voice crying out in most inharmonious and jarring discord, we cannot help but stop in the wilderness and cry out "How far! How far?" How utterly lost and out of place seems the virginal ideal purity, her immaculate white robes trailing in the dust of sin, her perfect beauty in the midst of horrible deformity, her radiant

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eyes falling upon the sinful blush of man's infamy, and her well trained ears catching the inharmonious discord of prattling, sinful tongues! But seemingly unmindful of her horrible environment, onward she sweeps, stopping ever and anon to lift some poor struggling soul from the slough of mirk, slime and sin, and tenderly placing it to the bosom of Jesus, she moves on to rescue the next which cries out to her for help, in this dark, dark night of sin. During this slow progress, we who wish to see the day of absolute purity, the day of the ideal man, there seems a tendency to abandon hope. But, nay, nay. Let us not give up the struggle, instead let us turn to nature for encouragement.

All about us in physical nature we see absolute evidences of purity in its most perfect sense. We see the harmonious combination of all Divine attributes, operated according to a perfect law, for the formation of a perfect and beautiful whole. Where can we conceive of a more absolute example of purity and holiness. This beautiful na-

ture which to-day lies before us wreathed in its wealth of beauteous smiles was once a chaotic mass, without form, but with the application of the Divine hand according to a fixed law, it became a vision beautiful to behold. Ages and ages are represented in this wonderful operation, but at last the work has been well done. We have traced the birth of the moral instinct from the remotest spark of maternal sympathy in the lowest fishes up to a well established and rather formidable morality. Then why shall we not expect more? Surely the same law, the same Divine law which governs physical evolution, must govern moral and spiritual evolution. Man has been created in the Divine image, gifted with the same attributes as divinity, but as yet they have not sung out to their Creator in perfect harmony. Each attribute within itself is good, and in each man some attribute is exercised to its fullest extent, to the benefit and happiness of some of his companions here. But, alas! harmony is lacking, and until all of our attributes, powers and faculties can

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unite in sweet harmonious strain, governed by the law of love, we cannot behold the ideal man,—the man of purity. But to me it seems just as possible that we shall some day reach spiritual perfection, as surely as nature has reached physical perfection. The progress to that ideal purity may seem slow and uncertain, but the fault lies within ourselves. The cause is that discord among our powers and attributes of heart and mind, producing inharmonious and ill-sounding notes, which we call *sinfulness*.

To the ideal man the revelation of Divinity as pictured by beauteous and perfect nature would serve its purpose in teaching the blessing of holiness and purity. But to the man of the present and past, whose higher and spiritual nature has been subordinated by a lower and sensuous nature, it has been necessary to hand down the Scriptures, that he may learn of Deity and His holy ways. And just here we grasp our hope for the spiritual progress of mankind. From the very moment that the beauty of holiness, as taught in the Scrip-

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tures, is made known to wayward man, and appreciated by him, he awakes to his sense of love, duty, justice and wisdom, and strives to grow more like Him in whose image he has been created. Though the images of these virtues, these attributes, may seem almost lost, they are capable of restoration. When touched by the radiant glow of inspired holiness, they gradually unfold their hidden beauty and light the souls of men with a newer and higher purpose, a newer and higher life.

In the life and teaching of The Christ there are ideals and lessons of love, justice, wisdom and truth sufficiently powerful and glorious to strike the responsive chord of every man's soul, if he will but learn of them. Thus, when brought face to face with that holiness of the Scriptures, that ideal purity of Jesus, and the knowledge of his Divine purpose, there is always a destruction of the old man, followed by the birth of the new spirit, the new life, the new man.

Surely then if Divinity is wreathed in all

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the beauty and perfection of holiness, humanity created in the same image must reach the same heights, the same ideal. The ultimate goal of the ethical process is the perfecting of human character, and spiritual perfection is the true goal of evolution. So, man's duty, man's entire work here below, is to restore and make perfect the Divine image which has been given him. It shall be his mission to raise the standard of truth, cultivate the soft influence of perfect love, grasp the wisdom of nature's school, and finally lift his voice in joyous and perfect harmony, singing the new song of holiness, the anthem of purity. When this is done man's work is ended here, and without this celebration of holiness the earth's cycle is incomplete. For certainly purity is the true end of human life; all else is false.

How fleeting seems the ideal purity! To some the distance appears so appalling that they give up the pursuit early in the chase, while many never strive for the cherished goal. How vividly has the immortal Tennyson portrayed this same idea in the ad-

ventures of Sir Galahad in quest of the "Holy Grail." Holiness and happiness are synonymous terms. To pursue one is to pursue the other. The same pathway leads to both. The attainment of one is the capture of both. This proposition may seem to make the quest of purity an easier task. So much the better if it does. Man's construction is of such a nature that whatever promotes good is conducive to happiness, and whatever promotes evil produces unhappiness. A righteous and sacred purpose leads a man into the fields of happiness, while sin and wrongdoing produce the sharpest pain. The conclusion then drawn is that man, whose very nature reaches out for happiness, was born for the condition of absolute holiness and purity. Purity is the union, and harmony of all virtues, powers and attributes of man, which produces in his soul that thrill of delight and happiness which springs from no other source. Sin is the disintegration, the breaking up and utter destruction of the virtues, powers and attributes of man, which makes him miser-

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able, unhappy and unsatisfied. Thus purity is obtained by a synthetic process, while sin is the result of an analytic operation. Sin is a morbid and promiscuous confusion of the attributes of virtue. Upon the other hand, purity is a strong and beautifully harmonious chorus of them all, rendering sweetly the song of happiness. How difficult it seems to convince the public that morality is steadily and truly a progression. Many cry out that the world is worse to-day than ever before. This assertion may be accounted for, first, because of ignorance of the evolution of morality, and secondly, because this is our immediate age and most certainly its sin seems the greatest, in that it affects us directly. All evolutionary processes are slow at best. It is just as impossible for a sinful people to rush into the happy state of purity in a century, as it is for a frog to change into a man in the space of a single night. In all change there is law. Nature has her laws of change. Morality is governed by a like mode of energy or action. The moral law is the re-

quirement or demand of society, or self, to reach out and realize the ideal state of good. Progressive education, moral associations, and the love of right, are the strongest and most potent factors in this struggle upward to the ideal purity. As the powers increase the result is more nearly approached. The march seems slow, but the result is certain, be ye patient, and wait a little longer. In the law of organic evolution there is a selection of the best material for the advance or next step of the species. The same is exactly true in moral evolution. It is the best types of men that shall first reach the ideal state, all mankind, even under like conditions, cannot reach the goal at the same moment. Some necessarily must fall by the wayside, such is essential in all true evolutionary progression. Take the apple tree for an example. The more perfectly the tree develops, lower and lower, deeper and deeper grow the roots, all the while performing their sacred purpose to make the tree better and stronger. As the tree grows higher and higher, more and more spread-

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ing, the lower branches die and drop away, leaving the parent to live a more useful life and produce better fruit upon its topmost branches, where always the choicest apple grows. The ideal purity must be reached by a weeding out and shedding process, the highest types must make the advancing step toward its hallowed threshold, and when once they attain the goal, they shall in happiness shout *Eureka! Eureka!* when they behold "the base degrees by which they did ascend." At present our struggle should be to reach the highest types, and then attempt the flight higher and higher, nearer and nearer that precious goal, illuminated by the white insufferable light of holiness and purity.

This promise of happiness behooves us all to cast aside the immediate pleasure which seems derived from sin, but soon tarnishes and turns to pain in the light of holy joy which steadily and unceasingly flows from the blessed ideal purity. When the heart grows faint in the task, when the burden seems heavy, and the limbs tired and

sore, let us turn our eyes to the ideal set aloft, by the life, the works and the words of the Gentle Nazarine, Christ, who gave the promise, "Blessed are the pure in heart for they shall see God."

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In the long and tireless process of evolution man occupies the highest place; all steps that shall henceforth follow must be through man's agency. Physically man has approached the most perfect type, and by no means do we expect him to change into a still higher organism, different in type and kind. In man the process of physical evolution has reached the ultimate, the perfect and the complete type. But this does not mean that evolution is at an end. Rather, indeed, we are living in the most brilliant age of evolutionary processes, which are being wrought before our very eyes through the agency of man's most potent attribute—*his mind*. After all man is feeble of body, his principal strength lies within his mind. Alas! what a wretched, forlorn and helpless creature man would be without the exercise of his intellectual faculties. Even the beasts

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of field and forest in their lowly sphere would find greater happiness than he. It is man, it is mind, it is intelligent spirit, which gives to this grand theatre of universal action all its worth, all its glory. It has been eloquently said that music, sculpture, poetry and painting are glorious works, but that soul in which they find their birth is more glorious than they. The music shall die on the passing wind, the poems may be lost in the confusion of tongues, the marble may crumble and the canvas will fade, while the soul shall be quenchless and strong, filled with a nobler melody kindling with loftier themes projecting images of unearthly beauty and drinking from springs of imperishable life. The gifts of the mind are able to cover the defects of the body, but the perfections of the body cannot hide the imperfections of the mind. Let us for a moment hold up before our gaze the picture of Milton, a man physically blind to all the beauties of nature about him, but mentally awake to all that was sublime. A man bound down by the galling fetters of

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poverty, persecuted and alone, but with his mind free, he retired into obscurity and when at last he faced the world again, those immortal epics, "Paradise Lost" and "Paradise Regained," bespoke the soul, the mind, of the man. Turn to Beethoven, the greatest composer of all time, whose music has stirred the souls of men with its impassioned and marvelous melody, a man utterly without the power to hear his own heavenly work. Yet he found glory and happiness in his wonderful accomplishments. Lastly, let us look upon Pope, whose poems of perpetual delight, and philosophic precision have charmed the world, and we find a dwarfed, illy shapen unfortunate, pinched in hand of nature, but mentally he was a giant, and found joy in his wondrous works. The glories and possibilities to be had from the cultivation of the mind are not limited. Man grows wiser, and the wiser he grows the happier he becomes. The sweet-scented and beauteous blossoms, the sparkling winding streamlets, the madly rushing cataract, the rugged mountain side, the overhanging

precipice, the awe-inspiring canyon and all the beauties of nature would have no charms were it not for the mind of man to know and appreciate them. The mind has not contented itself merely to gaze upon the beautiful and inspiring phenomena with which we are surrounded, but has inquired into the cause and function of each. With this thorough knowledge of natural causes the mind has taken the world into its own hands, shaped it into more beautiful form and made it better fit for the home of man. By mental development man has dragged the lightning from the clouds in the form of electricity, and is using it to transport him from place to place, to converse across the world, to take and restore life.

He has harnessed waterfall, glacier and many of the natural forces, and made them subservient to his magic wand. The movement of mental evolution is onward and upward, unceasing and tireless in its flight. There is no limit to mind. Let us turn for a moment to the victories of science. Scientific investigation has almost conclusively

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struck at the origin and fundamental principles of natural causes and phenomena. Science sways the world, controls the universe and has the very elements of nature at its command. Science knows no end, her territory is boundless. But for all the truths of science with which we are surrounded, we are indebted to patient, ever-investigating and ever-inquiring minds. Natural science is the noblest work of the human mind, introducing us to new life, a life which teaches us the beauty of truth, and the absolute freedom which must come from such a knowledge. Science has made itself felt over the entire earth; it brings God closer to man, man to man, making the enlightened man more enlightened and the savage approach civilization. One of the most pleasing types of happiness is that which is brought about by diligent cultivation of the mind. A knowledge of truth is within itself an absolute happiness, and leads to a moral and truthful life, in that truth begets its kind.

What an infinite pleasure it gives man to

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delve among the classics, to spend hours with the scientists, the artists and the philosophers, unfolding the truths of life and science for himself. Then how intensely gratifying it is for him to feel that his is a generous mind, not belonging to himself alone, but to the whole human race. A mind full of piety and knowledge is always rich, it is a bank that never fails, it yields a perpetual dividend of happiness. Every attempt to place a valuation upon the mind results in utter failure. Beauty cannot cope with it. Wealth is no nearer its equal. Beauty as a flowering blossom soon fades, but the divine excellency of the mind, like the medicinal virtues of the plant, remain when all those charms have withered. Beauty may please, but it alone never captivates. The things of beauty will droop, wither and finally die, but the charms of the mind live on. The soul needs a certain amount of intellectual enjoyment to give it strength adequate for the daily struggle in which it is involved. And if it be not exercised upon serious affairs it will spend its

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activity upon trifles. Hence the advisability of developing the human mind upon matters requiring serious thought. Mind acts upon mind, though bodies be far apart, mind influences all human changes and conditions. This fact so striking presented itself some years ago when the United States Government wished to remodel the battleship "Constitution," or "Old Ironsides," a relic of the struggle of 1812. When this intention became known, a few loyal and patriotic citizens rushed to make an appeal for the salvation of the good ship, but in the face of advancing civilization their pleas were useless. The bill was about to pass in Congress, when Oliver Wendell Holmes, inspired by the song of poetic muse, tuned his harp and to this great nation sang:

— "Aye tear her shattered ensign down!
Long has it waved on high,
And many an eye has danced to see
That banner in the sky.
O, better that her shattered hulk
Should sink beneath the wave;
Her thunders shook the mighty deep,
And there should be her grave."

This was enough, one master mind had

conquered Congress and the millions of citizens, and "Old Ironsides" was saved. Mind, like matter, is indestructible; you may kill the man, but his sentiments are bound to live after him. In those dark ages of Christian persecution, when our religion was slowly but surely forcing its way into the souls of men, the advocates of such doctrines were tortured, burned at the stake and met their death in every horrible manner. But seemingly the smoke that curled up from their burning bodies diffused itself in the air, became a part of nation's breath and filled their very souls with the Glory of Christ.

The mind of man has made itself manifest in the form of imagination, which has gone to the very depths of perdition, soared to the beauties of heaven and crept into every nook and corner of the earth to give us literary productions, to free the soul, and make the world better and happier. Imagination separates the elements and combines them into new forms, creating that which has not been seen, but always holding itself

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in sympathy with nature. "It is a question whether it is not better to be the shabbiest of fools, and know the way up the little stair of imagination to the land of dreams, than the wisest of men who see nothing that the eyes do not show, and feel nothing that the hands do not touch."

Though we are living in an age of great mental development and progress, it must be admitted that we have scarcely begun the solution to the problems of life and nature.

So much lies before us yet, man has not yet performed all the duties for which God placed him here, and many of the mysteries of science still stare us in the face unsolved and unknown. But the process of evolution is taking us nearer and nearer the goal of perfect understanding. If there is any limit to the possibilities of man's mental powers, it is as yet unforeseen. He has chained the sunbeam and the lightning and made them dance at his command and do his gentle bidding. But he has yet to determine the composition of the sunbeam and the lightning. Matter is obedient to his

command, but he knows nothing of whence it came. He has yet to discover the underlying principle of all life. He must know the law which governs all matter, all mind. Yet in spite of these utter deficiencies in man's mental development, there are those who fear that wisdom, alas, too much wisdom, is sweeping man further and further from the teachings of his Creator. But this fear should find no harbor in the minds of the thoughtful, "Much learning doth not make men mad." In this life the one struggle is to reach the ideal as set up by the Creator, and make good the image in which he has so kindly fashioned us.

True, wisdom is a jealous goddess, and he who would minister at her shrine must come bearing the cross. At times palms may be strewn along the way, but the gall-ing weight of the cross is constant, still the martyr bears it nobly on. The ideal life, the ideal good can be reached only by the development of the human mind to that point at which love, charity, truth and sympathy sing out together in glorious and per-

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fect harmony. Why should a God-fearing people quake before the onward march of man's wisdom, when by this method their precepts are best given to the world? Question a man's religion, and immediately he flies to his storehouse of faith and demands more knowledge of his creed. What is the result? He returns a wiser man and better prepared to protect his precious ideals of the truth. Mental development, true wisdom, and unceasing investigation, do but whet our desire to know more of a Creator, and a creation so divine and unfathomable that the wisest of men cannot know of His all beautiful and all holy manifestations. God's position and knowledge are so impregnable and perfect that He cannot for a single moment do otherwise than invite the criticism of men and in soft, gentle voice bid them "Come a little nearer and learn of me." So Christianity need have no fear that man's wisdom is growing dangerous to her precepts. Rather than destroying, our present day wisdom is bringing Christianity and its demands nearer and nearer to that

ideal state of purity and happiness. The process may seem slow, and the goal far away, but when we consider that much must yet be done, we at once become willing to await the day of joy and thanksgiving. Man's mind has yet to carry him to that sublime wisdom which shall know perfectly the principles of truth and love for fellow-man. A perfect wisdom cannot countenance human oppression. But rather it shall lift the fallen, cheer the oppressed, love the unfortunate, and bid them follow the way of wisdom to that happy state of good. Man must yet learn that bondage and oppression of their fellowmen, their own flesh and blood, is an unpardonable sin. It may yet require much time to teach this lesson, but the longer the process the more perfect the results.

When man has solved all the problems of life and nature, when the sunbeam is known and the lightning flash is a simple revelation, when all the laws of mind and matter are made plain and the law of love rules the land, he shall behold the first glimmer of

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the sun's rays which shall fall upon, bless and warm the perfect day. But he has yet to find the connecting link between the spiritual world and the material world. When this is known—when the law that was placed in the statute books by the Creator—"as the morning stars sang together"—when this law is discovered and can be applied to every material and spiritual manifestation which we see about us—then and not until then will the glory of man's mind be complete.

The Struggle For Freedom

In this great struggle for existence, in which the lower types have grown weary with the journey, and are chafed by the galling fetters of oppression, how sweet to them is the promise of liberty. Indeed how every man's soul, from the highest to the lowest type, thrills at the mention of those sweet words of promise—liberty, freedom! With liberty for their theme, the poets have sung their sweetest songs. For the sake of freedom orators have thundered their appeals down through the ages, and nations have entered into bloody conflict to prove their right to liberty, to enjoy the happiness of a free life. Yet how far are we to-day from the goal of the perfect liberty and how we still long for that happiness which comes from true freedom. I believe I am right when I say that it is every sane man's highest desire to be absolutely free. Free

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after a fashion, free according to his idea and ideal of what constitutes absolute freedom. But just here so many misconceptions arise as to the proper meaning of the term, that we find each man seeking a different way, to a different kind of freedom. Alas! how many there are who have the notion, and carry it into actual effect, that freedom, true freedom, is the right to act in any manner, because they have the desire, the will, and find in their way no resistance to the action. Indeed how much war, strife, tyranny, slavery, oppression and lawlessness are daily enacted by those who have the power to demand privilege, under the sacred name of freedom. My friends, what a low, sinful idea this is of freedom. The question of right finds no place in the minds of such persons. To them the teachings of Christianity seem antagonistic to freedom, while lawlessness and riotous living are the ideals of a free life. Let us for a moment leave this strange idea of freedom and look for a truer and nobler ideal of that happy state.

In the Bible—to which we must always turn for the noblest examples of all things good—we find St. Paul saying, “Where the spirit of the Lord is, *there is liberty*,” and again we hear our Divine Master say, “If the Son shall make you *free*, ye shall be *free indeed*.”

Where can we hope for more noble ideas of freedom than these? But how shall we attain such freedom? There is not the slightest question in my mind that the end of all our strivings is freedom, freedom! It matters not whether it be individual freedom, or general, social and humanitarian freedom. We have said in previous lectures that holiness, in which all the faculties sing out in perfect harmony, is the end and highest ideal of life. Again I wish to emphasize that thought, to which I wish to add that such is the only life, the only condition which leads to a perfect freedom. The way is the way of *duty*, and the law of action which governs the process is the law of *love*. Thus, according to the teachings of the Bible, he who would be *free* must come

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by the way of *duty*, and his every action must be governed by the law of *love*.

Alas! how far we are from this ideal state to-day. Up the rugged mountain side of life the pathway of *duty* is yet scarcely discernible through the confusion of individual strivings, and the dust that rises from the struggle of the selfish. The law of *love*! How desolate seems her shrine! How few obey the mandates of her gentle rule, save for love of self!

Hence here arise two separate and distinct ideas of freedom, the true and the false freedom. The true freedom is governed by the law of love, and the false freedom is governed by the law of self. The one is the Christian idea, the other the worldly idea.

First let us speak of that freedom which seems best known and more frequently sought after, viz: the worldly freedom. Independence and freedom are often thought of as synonymous terms by those who seek a worldly freedom. Freedom to them is in every sense an unrestrained, sweeping and

liberal activity. It is a privilege to act independently and freely, without regard to law, society or the happiness of others. Any thoughtful person can at once see that such a condition is absolutely impossible, for it at once leads to the idea of the equality of all. This in turn leads to a certain and inevitable danger, which must be met by stern law. This is a vain and phantom idea, man is not so constituted that he can exist independently. He can exist only in relation to his fellow creatures and regard for law, order and society. He cannot be free to act without the consent of Divine, political and family government. To him freedom must present another phase, he must know that the beauty of freedom comes from a loving recognition of the conditions, laws, needs and happiness of those with whom he is daily surrounded. All other ideas of freedom are but false guides, and only lead to bondage and slavery. Still there are persons who go this far with us, who believe that law and government are antagonistic to what they term "a natural

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freedom." This thought certainly comes from a very poor conception of the term, because, while one might have an absolute freedom to the extent of danger, some one else, but for our law and government, is bound to suffer and be a slave to the whims and caprices of the lawlessly free man. Law and government are essential elements of freedom, but how far they fail in the perfect realization of their hope, who knows better than you and I? To decree is one thing, to compel the decree is another. The law always aims at the highest good, and if powerful enough within itself would accomplish its mission. But, my friends, the fault is not there. It is further up the stream. It is in the souls of men. They have not yet learned the lesson of *love*. And until then we shall have but a relative freedom, a possible freedom. For *love* is *freedom*, all else is *bondage*!

Let us for a moment turn to nature for the most complete idea of freedom. Take the human body, consisting of its various organs, no one of which is independent, no

one of which stands upon the same equality, but all together in harmony, according to the *law* of life they perform their functions for the maintenance of the human being.

Go to the vast solar system and study there what freedom means. There is a central sun, surrounded by many bodies, of different sizes, powers and importance. Many of these are again similarly surrounded by satellites. But here there is no cry for independence, instead together, according to the perfect law, the law of gravitation, each performs its part of the mighty process, governed by the peaceful control of the central sun.

In the higher social sphere this same rule must govern. There can be no independence, all cannot be upon an equal footing, all cannot hope to rule, but by following the example given us in nature, each can contribute his mite of energy, mutual sympathy, peaceful co-operation and mutual help, in perfect harmony according to the law of love, and we shall live the higher life of *holiness*—of *freedom*!

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But note how different is the operation which leads to social freedom. In all we find a touch of the Divine, but in this particularly do we find the process of God's will and wish. The laws of nature are fixed and untouched with that beautiful and delicate sense of the human will, the human sympathy. Just as firmly has The Just Creator fixed the laws of the moral world, but by a steady and evolutionary process only can the human will accept the law. God has given man more than any other object of his creation, in that he has given him a mind, which creates a reason, and a will to accept or reject the teaching of *love*, and to choose between the beauty of *holiness* and *freedom*, and pain of sin and bondage.

This is the ideal state of freedom, scarcely attainable here. Hence all we can do is to reach out and endeavor to approach the ideal as nearly as possible. Society and government have been so organized and protected by laws that freedom is guaranteed to each individual who comes under

their care. But, alas! how often do these laws fail in the purpose for which they were created. We have but to look about us each day to see how little the word "freedom" means to the masses of the people. Yet the law is not entirely a failure, or there would not be the slightest vestige of freedom for the many who are to-day oppressed by the powerful. The laws say to every good citizen, "Have ye perfect freedom." But the mighty tyrants and agents of oppression say, "Have ye just so much liberty as we see fit to give you."

This sort of liberty is granted according to the law of *duty*, in which a rebellious heart accepts the conditions, not from *love*, but from *force* and *fear*.

While a certain amount of freedom is assured by this process, enough to protect the weak from absolute slavery, we cannot begin to call this the perfect freedom. Much has yet to be done, still nothing of real value can be done, except we live and deal with our fellowmen according to the law of *love*. Until we reach that state we can

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strive to obey all just law, approving it by the reason and accepting it with the will, which would give us a condition of freedom according to the law of duty, without the element of *force* to bring rebellious minds and hearts to accept the right. In order to make plain what is meant by the law of *love* and its application in attaining freedom, let us make a short study of the family government. The family government seems almost ideal because of its simplicity and the gentleness of its rule. The father and mother are the highest executive officers and the children are subordinate citizens. Here there is not a striving for equality. Obedience and respect for position come not from fear and force, but because the rule is one of love. In the perfect family government where love reigns, there may be authority absolute, but each command is tempered with a feeling of love, each child may be completely subordinated, but in their hearts they feel and know a perfect freedom because they know that they are governed by the law of *love*. To

the well conducted family the world can turn for its lesson of *love* and *freedom*.

Perfect freedom to-day is retarded because of imperfect organization of society. How shall the change be brought about? When shall the reform be? These questions we can not safely answer, but we have every right to expect a change, and if it comes, it must come by a natural process. We have traced the growth of man physically, morally and mentally, and have noticed his development from the lowest form of each to quite a respectable magnitude in all at the present time. The perfect social organization takes upon itself a growth of the physical, moral, mental and temporal nature, so when man reaches a well developed state in all these conditions, and a harmonious relation in all their operations, we shall look for a perfect social organization. But as long as man's mental power, and moral worth, are so stingily developed that they cannot carry him above self we shall perish for want of a true society. No man can hope to be free, while his moral

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and mental self are in bondage. The mind must be free, the soul must be free, to bring about and enjoy that sweet condition of spiritual freedom for which the world is striving. Many are they who are to-day standing in the way of themselves and hosts of others, still seeking and wishing for the joys of freedom, yet they know not that they are a menace to the cause. Were they shown the way I believe they would gladly step aside into the right path. We have yet a little longer to wait, the truth of the conditions must be impressed upon all, our development must continue on and on in the fields of mentality and morality, until we have learned to love, and be governed by the law of love, in acquiring the perfect freedom, holding ever in mind the promise of our Blessed Master, "Ye shall know the *truth*, and the *truth* shall make you free."

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